Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Infitar

Revealed in Makkah

The Virtues of Surah Al-Infitar

An-Nasa'i recorded from Jabir that Mu`adh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet said, أَفَتَّانٌ أَنْتَ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ (Are you putting the people to trial O Mu`adh Why don't you recite

- سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى (Glorify the Name of your Lord the Most High) (Surah 87),
- وَالضُّحَى (By the forenoon) (Surah 93), and
- إِذَا السَّمَآءُ انفَطَرَتْ (When the heaven is cleft asunder) (Surah 82)''

The basis of this Hadith is found in the Two Sahihs; however the mentioning of إِذَا السَّمَآءُ انفَطَرَتْ (When the heaven is cleft asunder.) has only been mentioned by An-Nasa'i.

It has been previously mentioned in a narration from `Abdullah bin `Umar that the Prophet said,

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْقِيَامَةِ رَأْيَ عَيْنٍ فَلْيَقْرَأ:

Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite,

- إِذَا الشَّمْسُ كُوِّرَتْ When the sun is Kuwwirat. (Surah 81)

- إِذَا السَّمَآءُ انفَطَرَتْ When the heaven is cleft asunder, (Surah 82), and

- إِذَا السَّمَآءُ انشَقَّتْ When the heaven is split asunder, (Surah 84)."

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

إِذَا السَّمَآءُ انفَطَرَتْ

82:1 When the heaven is cleft asunder (Infatarat).

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ

82:2 And when the stars Intatharat.

وَإِذَا الْبِحَارُ فُجِّرَتْ

82:3 And when the seas Fujjirat.

وَإِذَا الْقُبُورُ بُعْثِرَتْ

82:4 And when the graves Bu`thirat.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

82:5 A person will know what he has sent forward and left behind.

يأَيُّهَا الإِنسَـنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

82:6 O man! What has made you careless about your Lord, the Most Generous

الَّذِى خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

82:7 Who created you, fashioned you perfectly, and gave you due proportion.

فِى أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ

82:8 In whatever form He willed, He put you together.

كَلاَّ بَلْ تُكَذِّبُونَ بِالدِّينِ

82:9 Nay! But you deny (the Day of) Ad-Din.

وَإِنَّ عَلَيْكُمْ لَحَـفِظِينَ

82:10 But verily, over you to watch you

كِرَاماً كَـتِبِينَ

82:11 Kiraman Katibin,

يَعْلَمُونَ مَا تَفْعَلُونَ

82:12 They know all that you do.

What will happen on the Day of Judgement

Allah says,

إِذَا السَّمَاء انفَطَرَتْ (١)

When the heaven is cleft asunder **(Infatarat)**.

meaning, it splits.

This is as Allah says,

السَّمَآءُ مُنفَطِرٌ بِهِ

Whereon the heaven will be cleft asunder **(Munfatir)**) (73:18)

Then Allah says,

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ (٢)

And when the stars **Intatharat**.

meaning, fallen.

وَإِذَا الْبِحَارُ فُجِّرَتْ (٣)

And when the seas **Fujjirat**.

Ali bin Abi Talhah reported from Ibn Abbas that he said,

> "Allah will cause some of it to burst forth over other parts of it.''

Al-Hasan said,

> "Allah will cause some parts of it to burst forth over other parts of it, and its water will go away.''

Qatadah said,

> "Its fresh water will mix with its salt water.''

وَإِذَا الْقُبُورُ بُعْثِرَتْ (٤)

And when the graves **Bu`thirat**.

Ibn Abbas said, "searched.''

As-Suddi said,

> "**Tub`athiru** means that they will be moved and those who are in them will come out.''

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ (٥)

A person will know what he has sent forward and left behind.

meaning, when this happens then this will occur.

Mankind should not forget about Allah. Allah says,

يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ (٦)

O man!

What has made you careless about your Lord, the Most Generous?

> This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say,

"His honor deceived him (or made him careless of his Lord).''

rather the meaning of this Ayah is,

"O Son of Adam!

What has deceived you from your Lord, the Most Generous -- meaning the Most Great -- so that you went forth disobeying Him, and you met Him with that which was unbefitting.''

This is similar to what has been reported in the Hadith,

يَقُولُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ:

يَا ابْنَ آدَمَ مَا غَرَّكَ بِي؟

يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟

Allah will say on the Day of Judgement:

"O Son of Adam!

What has deceived you concerning Me?

O Son of Adam!

What was your response to the Messengers?''

Al-Baghawi mentioned that Al-Kalbi and Muqatil said,

"This Ayah was revealed about Al-Aswad bin Shariq who struck the Prophet and he was not punished in retaliation. So Allah revealed, مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ(What has made you careless about your Lord, the Most Generous?)''

Then Allah said,

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (٧)

Who created you, fashioned you perfectly, and gave you due proportion.

meaning,

`what has deceived you concerning the Most Generous Lord'

الَّذِى خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who created you, fashioned you perfectly, and gave you due proportion.

meaning,

`He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.'

Imam Ahmad recorded from Busr bin Jahhash Al-Qurashi that one day the Messenger of Allah spat in his palm and placed his finger on it. Then he said,

قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هذِهِ؟ حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْنِ، وَلِلْأَرْضِ مِنْكَ وَئِيدٌ،

فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغَتِ التَّرَاقِي قُلْتَ:

أَتَصَدَّقُ وَأَنَّى أَوَانُ الصَّدَقَةِ؟

Allah the Mighty and Sublime says:

"O Son of Adam!

How can you escape Me when I created you from something similar to this (spit) Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you.

So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, `I will give charity now.' But how will there be time for charity''

This Hadith has also been recorded by Ibn Majah .

Concerning Allah's statement,

فِي أَيِّ صُورَةٍ مَّا شَاء رَكَّبَكَ (٨)

In whatever form He willed, He put you together.

Mujahid said,

"In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle.''

In the Two Sahihs it is recorded from Abu Hurayrah that a man said,

"O Messenger of Allah! Verily, my wife has given birth to a black boy.''

The Prophet said, هَلْ لَكَ مِنْ إِبِلٍ Do you have any camels?

The man said, "Yes.''

The Prophet then said, فَمَا أَلْوَانُهَ What color are they?

The man said, "Red.''

The Prophet said, فَهَلْ فِيهَا مِنْ أَوْرَق Do any of them have patches of gray?

The man said, "Yes.''

The Prophet asked him, فَأَنْى أَتَاهَا ذَلِك How did this happen to them?

The man replied, "It is probably an inherited genetical strain.''

The Prophet then said, وَهَذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْق Likewise, this (with your son) is probably an inherited genetical strain.

Concerning Allah's statement,

كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ (٩)

Nay! But you deny (the Day of) **Ad-Din**.

meaning, `you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.'

Concerning Allah's statement,

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (١٠)

كِرَامًا كَاتِبِينَ (١١)

يَعْلَمُونَ مَا تَفْعَلُونَ (١٢)

But verily, over you to watch you (are) **Kiraman Katibin**, they know all that you do.

meaning,

`indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.'

إِنَّ الأَبْرَارَ لَفِى نَعِيمٍ

82:13 Verily, the Abrar (the righteous believers) will be in Delight;

وَإِنَّ الْفُجَّارَ لَفِى جَحِيمٍ

82:14 And verily, the wicked will be in the blazing Fire (Hell),

يَصْلَوْنَهَا يَوْمَ الدِّينِ

82:15 Therein they will enter, and taste its burning flame on the Day of Recompense,

وَمَا هُمْ عَنْهَا بِغَآئِبِينَ

82:16 And they will not be absent therefrom.

وَمَآ أَدْرَاكَ مَا يَوْمُ الدِّينِ

82:17 And what will make you know what the Day of Recompense is?

ثُمَّ مَآ أَدْرَاكَ مَا يَوْمُ الدِّينِ

82:18 Again, what will make you know what the Day of Recompense is?

يَوْمَ لاَ تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالأَمْرُ يَوْمَئِذٍ لِلَّهِ

82:19 (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allah.

The Reward of the Righteous and the Sinners Allah informs of what the righteous will receive of delight.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (١٣)

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (١٤)

Verily, the Abrar (the righteous believers) will be in Delight;

And verily, the wicked will be in the blazing Fire (Hell),

They are those who obeyed Allah and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment.

Due to this He says,

يَصْلَوْنَهَا يَوْمَ الدِّينِ (١٥)

Therein they will enter, and taste its burning flame on the Day of Recompense,

meaning, the Day of Reckoning, Recompense, and Judgement.

وَمَا هُمْ عَنْهَا بِغَائِبِينَ (١٦)

And they will not be absent therefrom.

meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest -- not even for a single day.

Allah then says,

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ (١٧)

And what will make you know what the Day of Recompense is?

This is a magnification of the affair of the Day of Judgement.

Then Allah affirms it by saying,

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ (١٨)

Again, what will make you know what the Day of Recompense is?

Then He explains this by saying,

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ...

(It will be) the Day when no person shall have power for another,

meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allah gives permission to whomever He wishes and is pleased with.

We will mention here a Hadith where the Prophet said,

يَا بَنِي هَاشِمِ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا

O children of Hashim!

Save yourselves from the Fire, for I have no power to cause you any benefit from Allah.

This has been mentioned previously at the end of the Tafsir of Surah **Ash-Shu`ara'** (see 26:214).

Thus, Allah says,

وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (١٩)

and the Decision, that Day, will be with Allah.

"By Allah, the Decision is for Allah today (now), but on that Day no one will try to dispute with Him about it.''

This is the end of the Tafsir of Surah **Al-Infitar**. All praise and blessings are due to Allah, and He is the Giver of success and freedom from error.